

# Zion's Herald

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## Zion's Herald.

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### [EDITORIAL.]

The Hawaiian trouble has called to Hon-  
dolu naval ships from nearly every  
port in the Pacific. Germany, England,  
and France (probably) are already  
represented there. Our own  
interests are not neglected. The U. S.  
Steamers "Junata" and "Adams"  
were dispatched at the first tidings of  
disturbance, and an additional force of  
sixty marines has been ordered to the  
latter ship from Mare Island, to be  
ready for shore duty if required. It is  
highly probable that either France or  
England will depart from their agree-  
ment to preserve the neutrality of these  
islands. Germany, of course, would  
not dare to interfere without their con-  
sent. The presence of these war-ships  
will check any attempt by the Chinese  
or other aggrieved parties, to settle  
their grievances by an appeal to force.  
The royal set, who is responsible for all  
this disturbance, will be required to  
satisfy the conflicting claims which are  
being set against him; and if permitted to  
rule any longer, will learn a much-  
needed lesson.

Rapid mobilization is regarded by modern  
militarists as one of the keys to military  
success. Wars will be decided in the  
future, not by the size or resources of  
a nation, but by the facility with  
which her troops can be changed from  
peace to a war basis, and concentrated  
upon the weak points of an enemy's  
defences. The railroad, therefore, is  
an important factor in military opera-  
tions; and there is, perhaps, no country  
in Europe which has shown a livelier  
appreciation of this fact than Russia.  
By the building of the Transcas-  
pian she has practically acquired the  
control of Central Asia; and by means  
of the projected railway which is  
to connect St. Petersburg with the  
Pacific, she will be in a condition,  
within four or five years, to annex  
Korea, or, at least, to wrest from that  
feeble dependency additional and  
much-needed harbors for naval depots.  
Her solitary Siberian port of Vladivostok  
is closed by ice and practically  
useless in the winter, but Fusan and  
Chemulpo are open all the year round,  
and have plenty of water. Thus, with-  
out striking a blow, by simply building  
a railroad Russia can menace China  
and Japan, and make the English trem-  
ble for their unprotected and unfortu-  
nate Hong Kong.

By the new postal treaty with Mexico, im-  
portant advantages are secured for both  
countries. For instance, it has hereto-  
fore been difficult to send merchandise  
in small quantities across the border,  
owing to defects in the Mexican cus-  
toms laws, which provide for wholesale  
rather than retail importation. All  
such merchandise can now be transmitted  
by mail, the duty being payable on  
delivery. At present our "next-door"  
neighbor, while sending to us 80 per  
cent. of her total exports, receives  
but 33 per cent. of her imports from us.  
These figures, if true, indicate that  
the two countries will be greatly benefi-  
ted by the new treaty, the Mexicans being able  
to deal directly with our manu-  
facturers for a large variety of mail-  
able articles. Late dispatches indicate  
a grateful appreciation of the benefits  
of the treaty.

France and Russia were over-hasty in re-  
fusing to ratify the Anglo-Turkey con-  
vention. England was simply keeping  
the pledge she made when she sent her  
forces under Lord Wolseley to assist  
Turkey in whirling Arabi Bey. She  
informed the powers that she entered  
Egypt as a pacificator, and would  
retire as soon as the interests of order  
permitted. She has remained over-long;  
it is true; and the terms she now offers—  
to evacuate Egypt within three years;  
to surrender at the end of five years, the  
right to appoint the officers of the  
Egyptian army; to reserve for herself  
the privilege of sending troops into  
Egypt, in case of disturbance, without  
consulting the Porte—are, no doubt,  
exasperating. The Sultan, as usual,  
temporizes—begs for delay. France  
and Russia promptly refuse to ratify  
the convention. That, of course, closes  
negotiations for the present. England,  
having offered to redeem her pledge,  
and meeting with refusal, can now  
make her protectorate over Egypt per-  
manent, if she pleases.

### OUR POSTAL CARD SYMPOSIUM.

VI.  
"How to MAKE SUNDAY INTER-  
ESTING AND PROFITABLE IN THE HOME  
CIRCLE."  
About six weeks ago a circular letter  
was sent to thirty of our "elect women"  
asking for a brief expression of their  
experience or opinion upon the above  
subject. Eighteen responses were  
received, which are printed below.

shadow of Bucksport Seminary, we re-  
ceive the following:—

MR. EDITOR: Allow me to say that in our  
household Sunday is not a time of "wear-  
iness or togetherness." Besides the time given to  
the regular services at church, the hours are  
too few for us. Books are our greatest and  
unfailing source of amusement. My little  
folks are never weary of listening while I  
read; and when we have the books of Mrs.  
Charles, Hebea Stretton, and many others  
equally as good, there is no lack of healthful,  
invigorating moral food. We have found ex-  
ceedingly profitable and diverting a series of  
little paper-covered books called "Curious  
and Useful Questions on the Bible," published  
by Carlton & Porter, more than twenty-five  
years ago. I hope they are not out of print.  
Describing Bible characters for others to  
guess, is another pleasant way of spending a  
Sunday hour.  
L. F. C.  
Bucksport, June 29.

From Western Massachusetts comes  
the following:—

Greenfield, Mass., June 3, 1887.  
MR. EDITOR: You ask me "How to Make  
Sunday Pleasant and Profitable in the Home  
Circle." My whole secret is in preparing for  
it. I prepare some extra "goodies" to eat  
—a cold chicken, a roasted pudding, or a lob-  
ster salad. This may be done Saturday. I  
have ready a good Sunday story to tell or  
read the children after dinner. 3. Have some  
favorite hymns selected to sing in that quiet  
twilight hour before the evening meal.  
These three things help to make our Sundays  
pleasant.

A MINISTER'S WIFE.

A Vermont pastor's wife writes:—  
MR. EDITOR: I write from experience in  
our own family, when I say that, with the  
use of right means, the Sabbath day may be  
made to the children a day of delight, of holy  
joy. Let them fully understand on Saturday  
evening that all the playthings of the week  
are to be laid aside until Monday morning.  
Then the parents should furnish books with  
Bible stories and pictures. The most beau-  
tiful stories to be found are in the Bible. When  
too young to read, the time spent in reading  
to them and helping interest them, will over-  
compensate in vain. In these times, when so  
much is illustrated, the work must be most  
delightful.

Mrs. W. D. MALCOM.  
Milton, Vermont.

From the wife of a Maine pastor  
come the following detailed and val-  
uable suggestions:—

Set apart an hour of the Sabbath to be  
known as the "Children's Hour." Take the  
older children into confidence, and secure  
their enthusiastic co-operation in plans of en-  
tertainment for this hour. At the appointed  
time, take the children into the most attrac-  
tive room in the house, made more so than  
usual for these Sunday occasions by flowers,  
evergreen wreaths, crosses, stars, crowns, or  
anything the children can gather or make  
during the week or upon Saturday especially.  
Open the "Children's Hour" with a well-  
prepared Bible service, in connection with  
Sunday-school lessons or, as judged best,  
pass the service into a series of questions  
upon slips of paper, from each to each mem-  
ber of the family—the lesson to be given out  
the week before. Be sure and provide each  
child, old enough to read well, with a refer-  
ence Bible. While searching for answers to  
these questions, other verbal ones will occur  
to each, and a free conversational study will  
follow.

Let this be followed by a family prayer-  
meeting, in which, if possible, every member  
of the family offers a short prayer. Then  
the "Sunday stories," told by each from the  
youngest prattler to the mother, who accom-  
panies her story with practical talk. Be care-  
ful that no time is continued long enough to  
become wearisome.

Remember the Sabbath day through the  
week, and reserve every picture, card or other  
present, to be given at the close of this hour.  
Make it the hour the children will do upon  
during all the week. A hundred suggestions  
will occur to the mother by which some little  
surprise shall await the children each Sabbath.  
Several attractive and useful Sunday toys can  
be had of Berean Tract Repository, 33 Bed-  
ford Street, New York.

A. F. TRAFFORD.

A New Hampshire pastor's wife con-  
tributes the following:—

Sunday can be made pleasant and profitable  
in the home circle by making it what one little  
child called it—"a loving day." Give spe-  
cial attention to the children. Accompany  
them to church and Sunday-school; then im-  
press upon their memory in the home, by ap-  
propriate illustrations and by agreeable question-  
ing the topics which they have studied, or  
which they have listened. Have the home  
generously supplied with good books, good  
papers and good music. Read to the little  
folks and to the aged ones. Much of the  
song service of the home. Teach a proper  
observance of the Sabbath by example as  
well as by precept. Win the household to a  
harmony with the Author of the day, then  
the day will become a perpetual delight. Show  
a loving interest in each other's interests.

Mrs. N. H. KNOX.

Littleton, N. H.

We publish both the contribution and  
accompanying letter from the wife of the  
Meriden (Conn.) pastor—formerly a  
missionary in India.

Meriden, Conn., May 30, 1887.  
MY DEAR DR. PERCIE: Your "Symposium"  
idea has been delightful to your many  
readers, and the one on making Sundays  
pleasant and profitable will be none the less so.  
I respond to your request with delight. My  
only difficulty is to keep within limits.

Very sincerely yours,  
JULIA LORE MCGREW.

A mother's ingenuity knows no higher de-  
light, no holier task, than in devising plans  
to make Sunday a day of pure delight. Children  
being great imitators, where the grown folk  
enjoy the public ministrations, the little ones  
are apt to be like them. But the long hours  
at home—what of them? A device which

has greatly delighted a busy trio between the  
ages of five and ten, is the crayoning of Sun-  
day-school and missionary papers. A certain  
drawer in "mother's desk" is their "Sunday  
drawer," where are kept all the materials.  
The crayons are in cases of six—A. W. Fa-  
ber's "Wax Crayons," which do not rub off.  
When the crayoning is very well done, they  
graduate to their illustrated Sunday books,  
and use water colors. Thus the texts and  
pictures are beautiful, and the mother has  
many chances at seed-sowing and the  
children's love of the beautiful and good  
greatly developed. Never a sweeter com-  
pliment did I receive than the unconscious one  
given by one of the children who on waking  
on a recent Sunday morning said, "Oh, it's  
Sunday! I'm glad. Sunday's the nicest day  
of all!" Out of many devices, this, I think,  
has yielded best results. The papers are  
gathered, bound, and sent to less fortunate  
little folks.

A picture of Sunday life in the home  
of a Maine pastor:—

Old Orchard, Me., June 20, 1887.

DEAR DR. PERCIE: We find very little trouble  
in making Sunday pleasant and profitable day  
in our home circle. Nothing but sickness ever  
keeps any member of the family from the ser-  
vices of the church. We gather first for  
morning devotions, all taking some part in  
the morning exercises. At noon, after partaking  
of refreshment for the body, we gather again  
as a family for the study of the Sunday-school  
lesson, and songs of praise. From the close of  
the afternoon to the hour of evening service,  
"holy time" is relieved by the games, by  
reading Zion's Herald, Our Youth, the  
Gospel in All Lands, and other periodicals of  
the church. We never fail to find enough in  
these to interest the little ones. I remember  
no time when Zion's Herald was not a  
weekly visitor in my home, and I hope our  
children will continue, with its cheering pres-  
ence, to prize more and more the blessings of  
the Lord's Day.

Mrs. C. J. C.

We feel so much sympathy with the  
writer of the following that we publish  
her letter of excuse, and accept "the  
will for the deed."

Moreland St., Roxbury, June 4, 1887.

DEAR DR. PERCIE: I can't! It's a sorry  
confession, but indeed I can't! You are very  
kind to ask me, and I should be glad to do  
it to the interest of the woman's symposium,  
could I think of anything upon the subject that  
would be helpful or suggestive.

I am just now having so much "experi-  
ence" in relieving all-day of my "weari-  
ness" to a dear little two-year-old who is shut  
away in a dark room from the sweet spring  
days, that I feel as if I had not a single  
idea out of me of me and me.

Please give to some other woman my op-  
portunity of speaking through the columns of  
Zion's Herald, and allow me to be one of the  
home-keepers who shall read and be in-  
structed thereby. Most respectfully,  
HELEN STRELE FISK.

From a Newport (R. I.) correspond-  
ent, who thinks "postal cards very  
small for so broad a theme":—

Children will love Sunday if it is made  
"lovable." They will be apt to keep it holy  
if their parents do. Clean bodies and clean  
clothes; something extra for the table—pre-  
pared Saturday; and early rising—early  
enough to avoid haste on the part of church go-  
ers—are helpful. For entertainment, one es-  
sential is a "Child's Bible." Our children  
call it a "Moses Bible," as they became ac-  
quainted with him first. We have nearly  
worn out two. We sometimes tell Bible sto-  
ries, without mentioning names, and the list-  
eners guess the person or thing involved. The  
other Sunday, our youngest, four and one-  
half years, told his story, and after consid-  
erable guessing we found he had chosen for  
his "character" the serpent which tempted  
Eve in the garden!

Entertainment and profit come to children  
mainly through the planning, the tact, and  
self-sacrifice of mothers or other adult mem-  
bers of the family.

L. A. S.  
Newport, R. I.

From one who writes: "I am glad to  
contribute to so enjoyable a part of your  
paper as the symposium has been:—"

After the children return from church and  
Sunday-school, considerable time may be em-  
ployed in reading: (1) Bible stories as found  
in the Scriptures, not paraphrases; (2) Sto-  
ries from our church periodicals. Always  
give the name of the paper, that the children  
may learn to enjoy their religious papers. My  
little ones have received many useful lessons  
from the stories in Zion's Herald. The  
grass grows and the lambs play on Sunday as  
well as on other days. Some quiet physical ex-  
ercise must be planned for growing children.  
If parents and older brothers and sisters re-  
member the Golden Rule, and try to make  
the children happy, "holy time" may be  
"made a delight" to both young and old.

Mrs. PIERRE STONE BREMAN.

Barre, Vt.

A prescription for making Sunday a  
day to be "desired rather than dreaded  
by the children":—

Sunday is a day of invitation to all that is  
noble and good. Since I have had the care of  
children, I have often been puzzled to know  
how to make it a day of enjoyment to them.  
The Sunday-school lesson can be made a very  
pleasant and profitable subject for conversa-  
tion at the table, the parents putting them-  
selves on an equality with their children, re-  
peating the golden texts and principal topics  
of the lesson, and thereby simplifying its  
truth. The youngest child who is an attend-  
ant upon the Sunday-school, can thus be led  
to understand the moral and religious teach-  
ings of the lesson. The playing and singing  
of gospel hymns add much to the delight of  
the children. Then, too, the reading of short  
stories before the time for evening prayer,  
helps to make the day one of spiritual re-  
freshment to the parents, and one to be desired  
rather than to be dreaded by the children.

Mrs. A. A. W.

A very active pastor's wife—active

with voice and pen, in addition to home  
duties—sends the following:—

The first and most essential thing is that  
every member have the "principle within"  
that Sunday is a day to be kept holy; then,  
with church services, suitable reading, sing-  
ing and conversation, all will find it pleasant  
and profitable. But supposing there are chil-  
dren who are as restless as the waves of the  
ocean? Speaking to scores of children nearly  
every week, I find all interested in stories.  
Those in the Bible, and others which will lead  
their minds to pure and noble things, and  
make them more careful to remember the  
Golden Rule during the week, will make Sun-  
day a red-letter day to the children. The  
pictures in the Bible, the many good books and  
papers, and the bits of parchment, which placed  
together rightly, form pictures which illustrate  
Bible truths, are great helps in this work. A  
finely painted ocean view upon the wall made  
sailors of a whole family of boys. If pictures  
have such influence, it pays to secure those  
which will aid us to

"Build the ladder by which we rise  
From the lowly earth to the vaulted skies."

If a part of the time is spent in learning more  
of the needs of those who are in darkness in  
home and foreign mission fields, and help is  
sent them, all will find it more blessed to give  
than to receive.

"A Sabbath well spent brings a week of content,  
And health for the toll of the week-end;  
But a Sabbath profaned, whatever may be  
gained,  
Is a certain forerunner of sorrow."

Mrs. N. C. ALGER.

Marlboro, N. H.

The Christmas idea in Sunday:—

I wish that the Lord's day might be in the  
week what Christmas is in the year to our chil-  
dren, unlike any other day, anticipated and re-  
membered with pleasure. How can we make it  
such? For the little "lots" not old enough to  
read or even understand mamma's Sunday  
stories, there must be amusement, and so  
there may be picture-books and blocks suggest-  
ing the best thoughts and brought out only  
on Sunday as a special pleasure, the usual  
playthings being put away. For the older  
children there are church and Sunday-school.  
The Bible, and other good books, may be read  
and explained, each child's opinion being  
sought upon the characters and events read.

It is quite wonderful how early children delight  
in and understand Bible stories. No Sabbath  
should pass without each child committing to  
memory at least one verse of Scripture, giving  
his or her idea of its purpose, while attention  
to the morning sermon and impression of its  
lesson can be secured by seeking and assisting  
the child's understanding of it in a pleasant,  
encouraging way. Having our Bible, church  
papers and all manner of good books for chil-  
dren, there is no lack of reading, but most of  
us feel the want of time on Sunday to talk,  
read, sing and pray with them. It will pay  
us to plan for an hour of such communion  
on God's day with our little ones.

E. E. BALDWIN.

The brief, deprecatory note which  
accompanied the following—"On the  
whole, I do not believe writing for the  
press is in my line"—caused a smile.

One law must be deeply graven in the very  
heart of home, viz., the Sabbath must be kept  
holy. "Keep my Sabbath," is a human  
law. But the tactics used in bringing all the  
members of the home to the line of this law, dis-  
tinguished as widely as to the temperaments that con-  
stitute individuality. First of all, do firmly  
spoken, and not a fretful don't, must be that  
parent's watchword who would have any day  
glide smoothly by. Do this with a hundred  
times where do not do that quite once.

Is the boy heading the wrong way? Then  
father or mother must think really what will  
attract him in the right direction, and call his  
attention to it. The children of this gener-  
ation are not of the stuff to be turned right  
about face without some inducement. Have  
they wrong tendencies? They must be elimi-  
nated by substitution. Here, then, is the gist  
of the whole matter in my home. I must  
know my children in desire, taste and ten-  
dency. I must have definite understanding  
in securing such legislation as will assure  
church property against injurious  
management.

Even good men are not always wise,  
and therefore need the restraints of  
judicious regulation. One of the first  
things to be done in these times of  
abundant prosperity is to release the  
church from the incubus of debt.  
There is a wonderful difference between  
paying interest and receiving it. The  
payers labor while bound with cords of  
more or less tightness; the receivers  
are free to look around for fresh oppor-  
tunities of profitable investment. These  
remarks certainly apply with great force  
to church corporations. The Protest-  
ant Episcopalians, opulent from the  
former gifts of crowned patrons, and  
further enriched by the voluntary  
donations of republican adherents, carry  
on their splendid and beneficent op-  
erations with ease. Unless they intend  
to comply with Dr. Lucius H. King's  
advice to Bishop H. C. Potter to make  
the pulpit of the projected cathedral  
free to the best preachers of all denomina-  
tions, there is something that in the  
estimation of many thinkers is un-  
worthy of self-respecting dignity in  
holding out the hat for the contribu-  
tions of givers who do not belong to  
the church, and whose pastors are ex-  
cluded from ministrations in successional  
edifices. If they do intend to make the  
cathedral a grand Christian church,  
then the application puts on an alto-  
gether different aspect. As for New  
York Conference Methodism, it is fer-  
vently hoped that it will enter upon the  
second century of its existence, like  
Samson from the top of Zorah, free  
from the cords, withes, and weaver's  
beams of debt in any shape; and also  
with the wisdom and zeal of St. Paul.

J. S. M.

From one who finds the proposed  
subject "one of interest to home-makers":—

The heart with a heart consecrated to God  
—a heart at leisure from itself—possessed  
of a fair share of heavenly common-sense, will  
not only find the Sabbath a delight itself,  
but do much toward making it delightful  
to the home. Nothing speaks such volumes to a  
child—young or old—as genuineness, self-  
forgetfulness, and a holy devotion to God's  
house and its services, and it will not require  
much study or effort to keep holy and make  
pleasant the precious hours.

A little girl of eight years, when asked  
which day of the week she liked the best,  
quickly replied, "Sunday; because it is Je-  
sus' day, and papa will be home." The heart  
filled with Christ-Jesus has its goings out  
toward heaven, drinking in its joys; toward  
earth, giving out of its fragrance; the home  
here and the home above intermingling,  
the love one and inseparable. O day of days! O  
day of joys! Remember thou, my soul, to  
keep it holy unto thy Lord.

B.

From one who does not claim to be  
a "model mother, except in the love I  
lavish upon my children":—

A family of four children—respectively ages,  
thirteen, eleven, nine and seven. At three  
years of age they began going to church. The  
sermon is made the subject of conversation at  
the dinner table, and words of approval are  
freely given when they remember some inci-  
dent or truth in the sermon. This awakens a  
keen relish for church-going.

The Sunday-school lesson is then taught

them by the mother, who always goes with  
them to the school, after which she spends the  
time in reading to them and in conversation  
with them, thus making the holy day one of  
joy to the children—one of weariness to the  
mother. She is looking for her rest later, and  
her reward in seeing her boys and girls loving  
the services of the church and the duties of a  
Christian life.

Mrs. J. H. M.

From a Maine pastor's wife:—

South Berwick, June 20, 1887.

DEAR DR. PERCIE: "How to make the  
Sabbath a delight in the family circle," is an  
interesting topic to me, and I answer your  
questions as follows:

1. First by preparing for the Sabbath some  
especially helpful. Selecting for the older  
ones, and reading to the younger.

2. By rising at an hour early enough to  
avoid confusion in making the necessary prepa-  
rations for all to attend church service.

3. By providing neat and tasteful attire, I  
try to suggest God's thought of the Sabbath  
day.

4. Appropriate music and reading I find  
especially helpful. Selecting for the older  
ones, and reading to the younger.

5. A family meeting, when too stormy to  
go to church, with a part for all the little ones,  
I have found interesting and profitable.

6. In conversation with other mothers I  
find that they have allowed the use of a differ-  
ent class of toys on the Sabbath, to distinguish  
the day, and yet keep the children interestingly  
occupied.

7. Above all, I keep before the children the  
story of Jesus' childhood, life and suffering  
love.

A. E. L.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.  
METHODIST CHURCH LAW.

What a pity it is that all we see and  
hear is not always in harmony with facts!  
Is it so? Life would not be half so full of  
spice and pickles as it is, if there were  
no room for honest and friendly discus-  
sion. Too much cynicism is apt to get  
into the entertainment, unless the partici-  
pants thereto are vigilant and duly re-  
gardful of their own comfort. Since  
writing the statement—founded on a  
metropolitan newspaper report of the  
doings in the New York Legislature at  
Albany—and before the last Gothamite  
letter appeared in ZION'S HERALD, your  
correspondent has been informed that  
all opposition to the repeal of the Meth-  
odist Church Law had been withdrawn,  
and that it has passed into the category  
of defunct statutes. Mindful of the  
fact that ordinary rumor is not invari-  
ably of mathematical correctness, it was  
thought best to wait until the letter  
appeared; knowing from experience  
that the venerable father of Methodist  
newspapers has many and careful stu-  
dents of all his utterances, and that if  
the ancient but vigorous gentleman is  
caught tripping, some of his numerous  
admirers would be certain to elevate  
him once more into a perfectly upright  
position. Anticipation is justified by  
events. A correspondent, acquainted  
with his "proverbial accuracy," hastens  
to correct the "misinformation" by the  
statement that "the repeal bill passed  
in the State Senate by a unanimous  
vote, and it passed in the Assembly by  
a vote of 74 to 38, and it was signed by  
Gov. Hill." Into any of the facts or  
circumstances connected with enact-  
ment, agitation for repeal, or repeal  
itself, it is unnecessary to enter. All  
parties are entitled to presumptive credit  
for the best intentions. Their work  
prove their love for the church, which,  
under God, has made them what they  
are, and warrant the prophecy that all  
will unite—though with necessarily  
conflicting opinions on minor details—in  
securing such legislation as will assure  
church property against injurious  
management.

Even good men are not always wise,  
and therefore need the restraints of  
judicious regulation. One of the first  
things to be done in these times of  
abundant prosperity is to release the  
church from the incubus of debt.  
There is a wonderful difference between  
paying interest and receiving it. The  
payers labor while bound with cords of  
more or less tightness; the receivers  
are free to look around for fresh oppor-  
tunities of profitable investment. These  
remarks certainly apply with great force  
to church corporations. The Protest-  
ant Episcopalians, opulent from the  
former gifts of crowned patrons, and  
further enriched by the voluntary  
donations of republican adherents, carry  
on their splendid and beneficent op-  
erations with ease. Unless they intend  
to comply with Dr. Lucius H. King's  
advice to Bishop H. C. Potter to make  
the pulpit of the projected cathedral  
free to the best preachers of all denomina-  
tions, there is something that in the  
estimation of many thinkers is un-  
worthy of self-respecting dignity in  
holding out the hat for the contribu-  
tions of givers who do not belong to  
the church, and whose pastors are ex-  
cluded from ministrations in successional  
edifices. If they do intend to make the  
cathedral a grand Christian church,  
then the application puts on an alto-  
gether different aspect. As for New  
York Conference Methodism, it is fer-  
vently hoped that it will enter upon the  
second century of its existence, like  
Samson from the top of Zorah, free  
from the cords, withes, and weaver's  
beams of debt in any shape; and also  
with the wisdom and zeal of St. Paul.

J. S. M.

From one who finds the proposed  
subject "one of interest to home-makers":—

The heart with a heart consecrated to God  
—a heart at leisure from itself—possessed  
of a fair share of heavenly common-sense, will  
not only find the Sabbath a delight itself,  
but do much toward making it delightful  
to the home. Nothing speaks such volumes to a  
child—young or old—as genuineness, self-  
forgetfulness, and a holy devotion to God's  
house and its services, and it will not require  
much study or effort to keep holy and make  
pleasant the precious hours.

A little girl of eight years, when asked  
which day of the week she liked the best,  
quickly replied, "Sunday; because it is Je-  
sus' day, and papa will be home." The heart  
filled with Christ-Jesus has its goings out  
toward heaven, drinking in its joys; toward  
earth, giving out of its fragrance; the home  
here and the home above intermingling,  
the love one and inseparable. O day of days! O  
day of joys! Remember thou, my soul, to  
keep it holy unto thy Lord.

B.

From one who does not claim to be  
a "model mother, except in the love I  
lavish upon my children":—

A family of four children—respectively ages,  
thirteen, eleven, nine and seven. At three  
years of age they began going to church. The  
sermon is made the subject of conversation at  
the dinner table, and words of approval are  
freely given when they remember some inci-  
dent or truth in the sermon. This awakens a  
keen relish for church-going.

The Sunday-school lesson is then taught

ism owes more to Methodism than it  
can ever repay—as from one branch  
of the church to another. Rev. Dr.  
W. F. Watkins, once a minister of our  
own church, has resigned the pastorate  
of the Church of the Holy Trinity, near  
the Grand Central depot, and is to be  
followed by Rev. Mr. Warren, who  
leaves his parish in London for labors  
of widely differing characteristics in  
some particulars in the metropolis of  
the Western world. He is the son of  
that celebrated lawyer who wrote "Ten  
Thousand a Year," and other works of  
fiction, and who was himself a son of  
the Rev. Dr. Warren who left his mark  
so conspicuously for good or ill upon  
British Methodism. There is room  
enough for him in a land where, accord-  
ing to some statisticians, there are about  
half a million more people of British  
than of Irish birth. This seems to be a  
startling statement. It is a no less sug-  
gestive one. Its strangeness arises  
from the fact that they do not consti-  
tute a distinctive element in our Ameri-  
can population. For the most part they  
came here to be republican Americans,  
and blend at once with the mass of citi-  
zens. They possess and use votes, but  
not with such vociferousness as to  
make those who hear of the exercise  
imagine that each voter is twenty or a  
hundred. Not only that, but they think  
before they vote. Politicians lead them  
just as the flying vessel leads the driving  
gale, or the musca domestica turns round  
the revolving wheel.

THE QUEEN'S JUBILEE.

From four to six thousand of these  
folks—against whom the New York  
Sun emits its most torrid heat—gath-  
ered in the Metropolitan Opera House  
last Tuesday morning to celebrate the  
fiftieth anniversary of Queen Victoria's  
coronation. The correspondent of ZION'S  
HERALD was there by invitation.

Why not? History says that Englishmen  
had something to do



## Miscellaneous.

## IS WILLIAM TAYLOR A BISHOP OF THE METHODIST EPISCOPAL CHURCH?

BY REV. D. SHERMAN, D. D.

(Read at the Preachers' Meeting of Springfield District, June 18, 1887, and published by request.)

To many members of the Methodist Episcopal Church, and especially to some of the officers and inside managers in the General Conference, the election in 1884 of William Taylor to the episcopal office was a revelation, a surprise, a bomb-shell bursting in the headquarters of the ecclesiastical camp. The explosion startled official propriety. At so strange an occurrence, some sprang to their feet in alarm; others closed their eyes, trying to persuade themselves that nothing had happened, or, at most, that so simple a precaution would ward off all danger; others, mustering fresh courage, marched up bravely to stamp out the saucy explosive. The stamping out, however, has not proved either a very comfortable or successful occupation; for each stray fragment seems to be, as it were, a kernel of giant powder charged with amazing percussive force.

It is not strange that, amid the confusion, dust and smoke, many should fail to understand just what had happened. What is the significance of the General Conference action? Did it make William Taylor a veritable bishop, or only the semblance of a bishop, or the fragment of one? Is he a bishop in name only, a mere piece of sounding brass, a tinkling cymbal, or is he one in deed and truth, in power, in the Holy Ghost, and in much assurance?

On this question there are two views. On one side, men like Dr. Reid regard the episcopal prerogative of William Taylor nearly to zero. However honored and glorious as a man, a citizen, a minister, he is an inferior bishop, a sort of diocesan bishop, or rather missionary superintendent. He is peculiar, a bishop by himself, or apart from the episcopal board. On the other side are thoughtful men, competent to consider and judge in the matter, who hold William Taylor to be as veritably a bishop as any member of the board. Amid this confusion of tongues and conflict of claims, who shall resolve the doubt and give us the true view?

The answer to the questions raised in this discussion lies in a nutshell. According to the book there are certain marks, or infallible signs, by which a Methodist bishop may be known. Whoever bears these marks or characteristics is a genuine bishop, according to the order of our church; whoever lacks them, is not a bishop. What are these vital and indispensable attributes of a Methodist bishop, and how far do they belong to William Taylor?

Of these essential characteristics of a Methodist bishop, there are several groups or classes, as—

I. The genetic, or those relating to the origin of the office and the selection of the incumbent. They may be reduced to three items, viz.:

(1). A bishop must be chosen from the body of elders.

(2). He must be elected by his peers in General Conference assembled.

"But the General Conference may authorize the election of a missionary bishop in the interim of the General Conference" on the legal maxim, *Qui facit per alium facit per se*.

(3). He must be consecrated according to the Ritual by the laying on of the hands of three bishops.

II. Functional, or those relating to the duties of the office. The duties of a bishop are executive and supervisory. He is to preside in Conferences; to form the districts; to fix the appointments of the preachers; to consecrate bishops and ordain deacons and elders; and travel through the connection at large.

III. Connectional, or those marking his relation to the ecclesiastical machinery of the body. So far from being independent, a Methodist bishop is an integral part of a wide and extended economy, in which the episcopate, comprising many individuals, is a unit. We have many bishops, but their executive authority centres in a common reservoir of power whose streams of influence flow forth to every part of the church. This undivided episcopate forms a general superintendency. No one bishop can be in every place; but his authority extends through the whole church. The voice of one is the voice of all. Bishop Walden alone administered in the New England Conference this year; but he bore with him the authority of the entire board.

IV. The temporal, or those relating to the duration of the office. As in the other orders of the ministry, a life-tenure attaches to the episcopal office.

Such are the essential characteristics of a Methodist bishop. With them, a man is a genuine and full bishop; without them, he can be no bishop at all. And, if this view be correct, William Taylor is as genuine a bishop as Bishop Bowman or Bishop Harris; for in him we find these infallible signs of a bishop. He was taken from the body of elders, was chosen to his high position by his peers, and consecrated as the Discipline directs. He is required to perform the same classes of duties as the other bishops; forms a part of the undivided episcopate for the supervision of the church, and, like his associates, holds his office for life, or during good behavior. If, with these qualifications, William Taylor is not a bishop, no member of the episcopal board is a bishop. If passing through all the motions which have made other men bishops has not made William Taylor one, we know of no other ecclesiastical act which could help his case.

In general this view will be conceded as correct. Exceptions may be taken at two or three points. In his ordination the Bishops are said to have added the phrase to the printed formulary, "a missionary bishop, for Africa." If the bishops extemporized the phrase, they did so without authority, and should be admonished to "keep, not 'mend,"

the Discipline. The variation, however, in no way invalidates the ordination of William Taylor; he is a bishop according to the printed and authorized form. For, in Methodist law, it is an acknowledged principle that no preacher or member shall suffer damage through the blunders, neglect or ignorance of administrators. If, in ordaining a preacher, a bishop should omit the ordaining charge, the candidate would suffer no harm; he would be accounted a deacon or elder, as the case might be, according to the book. So in the case of Wm. Taylor, the extemporized phrase would have no legal significance.

Dr. Reid tells us that "we have but two kinds of bishops." In essential attributes and properties there is but one kind; "the missionary bishop" differs from "the bishop" only in the accident of limitation in his field of labor. The missionary bishop is, first of all, a bishop; the accident cannot abide without the essential substratum in which the accident inheres. If William Taylor be not an actual and full bishop, he cannot be a missionary bishop. The branch cannot exist without the root; the limitation cannot exist without the reality to be limited. Such accidental and adventitious differences touch not the essential nature of the office. Take an illustration. We have local and traveling elders. The local elder is first of all an elder; being an elder, he becomes a local elder by having his field limited. In the nature of his office, they are alike. If the local elder should wish to become a traveling elder, he would not be elected and ordained again; the Conference would simply remove his limitation by admitting him to the traveling connection. We have something analogous in the case of William Taylor. He is as really a bishop as any who bear the title; he differs from the others only in his field. If the next General Conference should conclude to open to him the wider field of the entire church, it would not elect and ordain him again; it would simply remove the restriction, which implies, of course, that he is a bishop already. If not already a bishop, it would have to re-elect and ordain him in order to secure a real bishop.

(Concluded next week.)

There are days in our lives when our hearts seem filled with confusion and pain. And into the darkness of heavy hearts Comes naught but the fall of rain: And the web of our lives stretches onward In a tangled mass of threads; And our God has forgotten and stoops not toward us.

The sad and bowed-down heads Of His children helplessly calling, calling. Hush! did I say forgotten? Does the Father ever forget? The web of our lives shall stretch onward In perfect beauty while yet Sweet Faith keeps her foot on the treadle, And Hope lifts her beautiful eyes; For God's finger smooths out the tangles, And lo! aloft in the skies Is the sun still cheerily shining, shining.

— N. Y. Observer.

## THE HALF-HOLIDAY MOVEMENT.

BY REV. JAMES THAMES.

## IV. OBJECTIONS ANSWERED.

There are two chief objections with which the plea for the Saturday half-holiday is not unfrequently met.

1. The first is, that the opportunity will be abused. Of course a holiday—like every other good—may be abused. But experience does not furnish evidence in support of the objection. A writer in "Friends in Council" shrewdly says: "No doubt hard work is a great police agent. If everybody were worked from morning till night, and then carefully looked up, the register of crimes might be greatly diminished. But what would become of human nature? Where would be the room for growth in such a system of things?"

But let us receive testimony. Mr. Geo. Hitchcock said long since: "I consider the young men, as a body, are remarkably improved. I trace this improvement in the character of our young men, under God, to the opportunity which has of late years been given them for moral and intellectual culture." He goes on to speak of more general attendance of young men at public worship, at lectures, and meetings of the Young Men's Christian Association. He refers to the period when late business hours were universal; when young men of this class were seldom induced to attend church; when the young men in his own warehouse were wont to come home intoxicated, more particularly on Sunday night. Now, such a case rarely, if ever, occurs. "Under the old system they took no kind of interest in their employer's welfare, but were thoroughly reckless in reference thereto." The owners of great iron-works near Sheffield say that since the adoption of the Saturday half-holiday "the workmen are more orderly, sober, and attentive to their work."

The good Earl of Shaftesbury remarked that the effect of the Ten Hours Act "completely substantiates everything we can now urge in favor of the half-holiday." The Act operated upon no less than half a million of individuals engaged in the great mills and factories; and, says the Earl, "I believe you will hardly find, upon the most minute inquiry, that in any instance the hours so conceded to the laboring men were misused."

Thirty years ago Sir Samuel Morton Peto stated in Exeter Hall that he had known the industrial classes intimately for thirty years, and added: "I am happy to bear my testimony that the whole of the industrial classes of this country, so far as I know them, would not only well use the opportunity we are anxious to give them, but would, in the greatest possible degree, benefit by it. I have in the employment of the firm with which I am connected, given, in all the departments where I can, a

Saturday half-holiday, and I am bound to say that the greatest advantage has been taken of this for moral improvement and for healthful recreation."

The theory concerning the abuse of leisure, if it means anything, says Lord Derby, "means this, that freedom is a mistake, and serfdom would be an advantage. It is the language—I can liken it to nothing else—of a slaveholder, who works his negroes all day, and locks them up all night."

2. The second objection to the half-holiday is, that such an arrangement would prove injurious to employers and to trade. Experience demonstrates the fallacy of this idea, and furnishes proof that the result is precisely the opposite of that predicted. The firm of Spottiswoodes testify that the same amount of work is done in the five and a half days as was done in the full six. "The secret of it is that a less amount of time is wasted. Everybody went to work, especially on Saturday, with very great eagerness." Price's Patent Candle Company more than twenty-five years ago issued a printed document, from which I make an extract: "We are going to pay each one of a certain number of our people wages for 3,110 hours in each future year, as we have in each past year; but we are going to make them work in future only 3,066 hours for their pay of 3,110; and we assert that out of these 3,066 hours' work, done in the spirit in which it will be done, we shall get more value than out of the 3,110 hours in the ordinary spirit. . . . If the question were asked, 'What would be the money difference between 3,110 and 3,066 hours for the whole of those to whom you propose to give the holiday, supposing the speed and quality to be alike in the two cases?' the answer would be, 'About £1,200 (\$6,000)'. But let the real question be asked, 'What is the difference between 3,066 hours of such labor as you will have, and 3,110 hours' ordinary labor?' and our answer would be, 'Some hundred pounds, but we cannot tell how many, in favor of the smaller number, so that we should prefer it to the other at the same price.'"

This is the tenor of all the testimonies which have come under our notice. It might also be successfully argued that the employer derives personal benefit from the extended reprieve from care and labor which the half-holiday grants to him in common with the employed. One at the head of a large concern distinctly says: "My opinion is, that the employers want it more than the employed; we have not only physical labor, but we have superadded much mental anxiety and toil. . . . I have no hesitation in affirming that more business would be done in the five and a half days than during the six." The words of one who afterwards became Lord Chancellor of England may fitly close and summarize the numerous testimonies we have adduced: "Those who do not give to the classes or persons dependent upon their legitimate opportunities for the natural enjoyment of innocent and laudable recreation, and for the pursuit of intellectual improvement during the week—all who throw impediments in the way of the working-classes, or refuse to consider how they may afford them leisure for the indulgence of what is not only a natural but a reasonable desire and yearning—may be said to lie under the imputation of tempting them to seek the same or less worthy pleasures, and the same or less intellectual pursuits, upon the only day which they can call their own."

As to the suggestion that the liquor business may possibly profit by an extension of the workman's hours of leisure, our reply is that we are most anxious to include the saloon-keeper and his assistants in the beneficent operation of the Saturday half-holiday. Indeed, so impressed are we with the peril and miseries of the liquor-seller's position, that we have labored and shall continue to labor to apply an early closing movement to his business, so thorough and comprehensive that the time for the opening of the bar shall never arrive, and the saloon-keeper enjoy perpetual holiday.

Jesus Christ still stands in the midst of us to-day—the open book of the Father's will in His hands—and Himself the Expositor and Exemplar of the divine truth. To-day and ever the words He read so long since in the Galilean synagogue thrill our hearts. The prophetic utterance, whose resolution into present facts the Saviour declared that Sabbath morning long ago, is practical truth to-day: "This day is this Scripture fulfilled in your ears." And as the Christ, in the spreading triumphs of His gospel-word, and the winning witness of His followers, thus stands before the world, more clearly than ever does Christianity assert its mission and maintain its claims. The church, with its Lord, is anointed unto this comprehensive ministry—"To preach good tidings unto the afflicted;" "to bring balm and healing to broken hearts;" to announce liberty to captives and deliverance to prisoners; "to proclaim the year of the Lord's good pleasure and the day of vengeance of our God."

In the righting of wrongs, in the healing of feuds, in the harmonizing of men to each other, and the reconciliation of all to God, Christianity accomplishes its appointed mission, and places garlands on heads that were sprinkled with ashes, and gives robes of praise to those who sat in sackcloth and sorrow.

On the 6th of October, 1791, Jesse Lee, of precious memory, preached the first Methodist sermon in Needham, and there laid the foundation of what was known as the old Needham circuit, comprising the towns of Needham, Natick, Weymouth, Weyland, Waltham, and perhaps some others. The quaint old church, first built for the society in Needham, is still standing and used for a dwelling-house, though removed from the spot where it was built. . . . In 1792 the family of Abraham Benin, consisting of himself, wife, and only daughter Mary, living in the extreme northwest part of Waltham, near the Weston line, were numbered among the trophies of Methodism. Under his roof the Wesleyan Methodist Church was formed, and his name was the first on the roll. He was an independent farmer and a whole-souled Methodist. His house was the preachers' home. Here Astory, Watson, Lee, Roberts, George, Hedding and others rested on their toils around the ample fireplace, or at the hospitable board recounted the incidents, the scenes of the past, thanked God and took courage. Here the youthful Pickering, straight as an arrow, unwavering from the path of duty, his mental and moral characteristics as straight as his physical frame, found a home, and the only daughter Mary became his wife. . . . The church had been formed in Weston, and the redeemed of the Lord were many. Opposition was encountered. While the common people heard the new doctrine gladly, the elect, and not infrequently their pastors, were bitter indeed against the new

guide even unto death." The distinguishing characteristics of the denomination, its past successes, its rapid growth, and its present power, were set forth. The audience completely filled the church. In the Sunday-school which followed, 423 persons were present, the largest number in the fifty years.

On Tuesday evening Dr. Chadbourne, the presiding elder, conducted a love-feast. By his side in the altar sat Rev. H. C. Dunham, the first pastor (1837), Rev. E. A. Manning, during whose pastorate the church was rebuilt (1838-60), and Rev. N. J. Merrill (1862). Dr. Chadbourne, in opening the meeting, spoke of the witness of the Spirit and its relation to a joyous Christian life. Rev. Mr. Dunham told how he came into this experience fifty-five years ago, and gave an account of the first love-feast held by the church. Rev. Mr. Merrill received the witness of the Spirit fifty-four years ago, and he was still rejoicing in the Christian consciousness. Rev. Mr. Manning said he had no conception before his conversion of the happiness of a Christian. Rev. L. P. Frost followed with glowing words relating to his own long connection with the church—forty-six years. The vestry was filled, and 116 persons testified of God's saving power. The table used was the original table of the Unitarian society, which belonged to the church when the Methodists bought it. This table is all that was saved when the church was burned in 1860.

On Wednesday morning a prayer-meeting was held by Rev. E. A. Manning in the identical hall where the church was organized just a half century before. The hall was filled, many of the former pastors having arrived. Mr. Dunham gave a graphic account of his first service, when as a Methodist youth he stood on the same spot and preached from the text, "O Lord, now I beseech Thee send prosperity!"

In the afternoon there was held a reunion of former pastors and presiding elders. These filled the platform in the audience-room, and many other ministers were seated with the congregation. The exercises, which lasted three hours, consisted of words of welcome by the pastor and reminiscences by his predecessors. Mr. Avann spoke of the deep interest the church had in all its pastors, who were received cordially at their coming, who were loved for their services, and would ever live in the hearts of the people. He congratulated his brethren that not one of them had been driven away by a faction. He spoke of the changes of fifty years. The church enrolled, when it was organized, twenty-eight members; then Waltham was a country village of four thousand inhabitants. Now the city numbers 16,000, and the church has 475 communicants. Great improvements are going on; the streets are being widened and valuable buildings erected. In a few years the whole aspect of the city will be changed. The church, also, is enlarging. The debt which has been on the property from the beginning will all be paid the first of next month; a lot on the south side has been purchased for about \$4,000, in the most desirable part of the city, and a church or chapel will be built this fall at an expense of about \$6,000.

Rev. H. C. Dunham said he rejoiced in the growth of the little seed which was sown so long ago. The Methodist Church is a church of revivals, and he hoped this spirit would never pass away. Rev. Dr. Peirce said it seemed more like a dream than real life to look back to the time he came here; he had just entered the ministry; he came with a doubting heart. He received a salary of \$425, and out of it saved enough to pay his debts, and he has never since known the luxury of being in debt. Gen. Banks made his first public address in the little church on the Common. His wife was a member of our Sunday-school. Rev. Dr. Bates spoke for his brother, Rev. G. W. Bates, who died during his pastorate in Waltham. The people of Waltham will always have a sacred place in his memory because of the kindness shown his brother during his sickness. Reminiscences were given by Rev. N. J. Merrill, Rev. E. A. Manning, Rev. J. Wagner, Rev. W. W. Colburn, Rev. G. W. Mansfield, Rev. H. H. Packard, Dr. L. R. Crowell, Dr. L. R. Thayer and Dr. G. S. Chadbourne, and letters were read from Rev. M. P. Webster, a superannuated preacher living in Leominster, and Rev. Z. H. Hall, now chaplain of the Colorado State Penitentiary. A social reunion and a supper in the vestry followed.

In the evening Rev. L. P. Frost read a history of the church, which more than met the highest expectations. It was published in full as a supplement to the daily papers and is soon to be issued in pamphlet form. Among other things he said:—

"On the 6th of October, 1791, Jesse Lee, of precious memory, preached the first Methodist sermon in Needham, and there laid the foundation of what was known as the old Needham circuit, comprising the towns of Needham, Natick, Weymouth, Weyland, Waltham, and perhaps some others. The quaint old church, first built for the society in Needham, is still standing and used for a dwelling-house, though removed from the spot where it was built. . . . In 1792 the family of Abraham Benin, consisting of himself, wife, and only daughter Mary, living in the extreme northwest part of Waltham, near the Weston line, were numbered among the trophies of Methodism. Under his roof the Wesleyan Methodist Church was formed, and his name was the first on the roll. He was an independent farmer and a whole-souled Methodist. His house was the preachers' home. Here Astory, Watson, Lee, Roberts, George, Hedding and others rested on their toils around the ample fireplace, or at the hospitable board recounted the incidents, the scenes of the past, thanked God and took courage. Here the youthful Pickering, straight as an arrow, unwavering from the path of duty, his mental and moral characteristics as straight as his physical frame, found a home, and the only daughter Mary became his wife. . . . The church had been formed in Weston, and the redeemed of the Lord were many. Opposition was encountered. While the common people heard the new doctrine gladly, the elect, and not infrequently their pastors, were bitter indeed against the new

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## The Family.

### SPEAKING TO THE HEART.

[EDITORIAL.]

Fret and worry will never help any man to do a Christian's work in his own soul or among his neighbors. That work can be done only by patience and gentleness and forbearance, and the self-possession of an obedient faith and love.

The natural tendency of the heart is to love them that love us, and to do good to them that do good to us, and to stop there, never going beyond our own narrow, selfish circle in the exercise of our sympathies. But the law of love—large, true, Christian love—breaks down all selfish boundaries between us and the great world outside of our own social circle, and puts us at once and forever in sympathy with all persons that are distressed.

The Holy Spirit who in the sacred hour of Pentecost filled the room wherein the apostolic band was praying, now fills the church, breathes in the words of Holy Writ, and lights every man who cometh into the world. There is, in fact, no human soul in which He is unwilling to take up His abode.

"Only in stubborn hearts and wills No place for Him is found." Alas! that men can be so unwisely wicked as to refuse a place for that Holy Comforter whose presence is peace, hope, joy, and purity.

That He might righteously forgive human sin, God laid on Jesus the iniquity of us all—made Him the propitiation for the sin of the world. Hence faith in Jesus is God's method of removing guilt from the soul. But, terrible thought! the man who rejects God's method, as Professor Shedd emphatically puts it, "must through endless cycles grapple with the dread problem of human guilt in his own person and alone."

When Bernard, abbot of Clairvaux, approached the bedside of his beloved brother Gerard, he heard the dying man whisper, "Father, into Thy hands I commend my spirit." Then after repeating this sentence, Gerard looked intently and with smiles at Bernard, exclaiming, "Father! Oh, how gracious of God to be the Father of men, and what an honor for men to be His children, and if children then heirs." "And so," wrote Bernard, "he died; and so dying he well nigh changed my grief into rejoicing, so completely did the light of his happiness overpower the recollection of my own misery. . . O Lord, Thou hast but called for Thine own. Thou hast but taken what belonged to Thee. And now my tears put an end to my words. I pray Thee teach me to put an end to my tears." How beautiful is this picture of Bernard's submission to what was to him a very great bereavement! And how much wiser is his prayer for help to put away his tears, than the selfish grief of many mourners who, by foolishly hugging their sorrow and secluding themselves from society, until themselves for the faithful performance of the duties which await their activities! Submission, time, and grace can heal the most sorely wounded spirit.

### A FULFILLED PROMISE.

"As thy day, so shall thy strength be."

These words hung where I could see, Ere my childhood passed from me, Deeper meaning have to-day Unto you, and God is love. While I tread a troubled way, Like some unforgotten song Staying with us all day long. So this promise comforts me— "As thy day thy strength shall be."

Merrily the time went on, Till the easy years were gone; Then the conflict fiercer grew, And I more of sorrow knew; Yet, amid the stress and strain Of the work, or loss, or pain, Came no time but I have seen As my day my strength has been.

Burdens far too great to bear Came, with no strong friend to share; Work too high for me to do But for Him who helps me through; Care I could not keep alone— These I know as I have known; But the Father speaks to me— "As thy day thy strength shall be."

Ever to my heart I take That He gives for love's dear sake; And, whatever be my lot, His good promise fails me not. He is near in darkest night, And He leads me to the light. Happy am I, safe and free, As my day my strength shall be.

—MARIANNE PARKINSON, in *Christian World*.

### LIFE, AND HOW TO IMPROVE IT.

BY REV. R. CUSHING.

What is life? "A vapor which appeareth for a little time and then vanisheth away." Have you considered how brief is your earthly existence? At the longest our stay here is very limited. If we estimate it by the number of pulsations, a life prolonged to eighty or ninety years is soon passed. Practically it is much shorter, easily dissipated like the vapor. Sleep runs away with one-third of it; the years of unreflecting childhood lessen it. Time spent in pursuit of pleasure must be stricken out, for "he that liveth in pleasure is dead while he lives." Days of indecision and listlessness take away a large portion; days of sickness, weakness and pain prevent active improvement of life. These all shorten it.

The boy looks far into the future, to the time when he shall reach man's estate, but the man of ninety will talk of occurrences in his childhood as but of yesterday, and he knows the meaning of "my days are as a hand breadth." The expression of the patriarch Jacob is remarkable: "The days of the years of my pilgrimage; also that of the Psalmist: 'The days of our years.' In the longest life how few are the days fully and properly improved!

What is life in its various accidents and circumstances? The cares of life weigh down the spirit. Bodily wants claim a large part of our time. It is humiliating that so much time must be given to our temporal necessities, leaving merely our leisure hours for spiritual exercises.

Think of the uniformity of events. We rise, and eat, and work, and sleep, repeating this daily to the end. This forms the staple of many lives; it is all that can be said of them.

How many are our disappointments, friendships broken by death or otherwise, and times of sickness! How difficult and protracted the acquisition of knowledge! No wonder the wise man, summing it all up, exclaims, "All is vanity."

What is life's great object? A probation for eternity. "On any other hypothesis life is an enigma." We are conscious that we are moral agents, responsible for our conduct under law, and must give account to God. We know that childhood is a preparatory state for youth, the forming and moulding period of life; and both are preparatory for the cares and duties of mature life; and this for the evening of old age; and all are preparatory for the hereafter. "What we sow we shall reap; if we sow to the flesh, corruption; if to the spirit, we shall reap life everlasting."

What is life, considered in the manner in which it should be improved? The thought of it as a probationary state should be a present reality, always predominant in our conduct. It is to be improved in obedience to God. We are to yield ourselves to Him in our youth. "O God, Thou art my God, early will I seek Thee." Seek Him in the study of His Word, conforming to its requirements, making it the rule of your life, with earnest prayer for the fulfillment of its exceeding great and precious promises, with steadfast trust in His ability, willingness and readiness to bestow on you the Holy Spirit, that you may measure up to the highest standard of Christian experience. Make it your great business with serious industry to secure eternal life.

How valuable is life to an immortal being? It is the seedtime for eternity. What shall the harvest be? It is our opportunity of securing holiness. With all its limitations, its drawbacks and humiliating circumstances, it is more valuable than the possession of the riches of the entire world.

Consider its influence on character. Your every act and thought, and each impression on your mind, make and mark your character. Every day the lines are drawn, and progress is made toward the completion of the picture. Your conduct here has a most important bearing on your state in the future world. Here we are to "work out our own salvation with fear and trembling, for it is God who works in us to will and to do." The child is said to be the father of the man. Life is the childhood of our being. Our acquirements of knowledge expand the mind, our religious experience, habits and efforts enlarge our hearts, and bring into intimate companionship with God. These Christian virtues here cultivated will remain, endure eternally.

Neglect of religious experience and duties strengthens alienation from God, and that alienation will remain forever. He that is filthy, let him be filthy still; he that is filthy, let him be filthy still; will express the eternal result.

The young cannot be too fully impressed with the importance of sobriety in their estimate of worldly good. Give it the true place in your judgment, as subordinate to spiritual interests. Lay up your treasure in heaven. "Where your treasure is, there will your heart be also."

Fervent piety is essential that life may be estimated by its connection with eternity. Godliness has the promise of the life that now is and of that which is to come.

In view of the brevity of life and the frail tenure of our hold on it, we should make the most of it, and accomplish its great mission—to glorify God in holy usefulness and enjoy Him forever.

### AMONG THE FLOWERS.

BY MARY D. WELLCOME.

After months of confinement and suffering, how blessed the privilege of going forth once more into the clear sunlight of heaven, stepping upon the green earth, breathing into weakened lungs the pure, invigorating air, inhaling the odor of the flowers, and listening to the humming of the bee and the song of the birds! Never had I so longed for the advent of spring. Lying on my couch, for months looking out on snow-covered fields and leafless trees, I hailed with joy the first bare knoll, the first swelling leaf-bud, the first bird, though only a dusky crow. Never was I so glad of the advent of the robin, the sparrow, the bluebird and yellow bird; and how eagerly I watched them as they flitted from bough to bough, or sat upon the fence close by my window. Their songs I could not hear, but I knew when robin redbreast chirped by the bobbing of his tail! The first appearance of the grass on the hillside, the first dandelion—what a charm they had for me! The first crocus brought in from my garden, how beautiful it was! Then, when a glass dish was filled with them in their varied hues, how my eye feasted while my heart adored the great Artist's skill in painting and blending those

lovely shades. Only yesterday concealed by snow and chilled by frosts; to-day revealed in all their exquisite beauty. Then the spikes of fragrant hyacinths—red, white, blue, yellow and pink—for several weeks contributed to my enjoyment, while the tulips of every color, with stripes and featherings, with yellow border and eye or pure self in white, scarlet and yellow, both single and double, daily awakened my admiration for fully six weeks. Due von Thollis, Bizarres, Byblooms, Rose, and the fantastic Parrot—each variety with its distinctive attractions—were a source of continual delight. Those who do not have these brilliant flowers to adorn their garden in the early spring-time, miss a great deal of pleasure.

Among the early bloomers brought in for my stand were the dear little pansies and white daisies. These, arranged in a shallow glass dish, with a garnishing of curly-leaved parsley, have for two months nestled at the foot of my vase filled with more pretentious flowers. Thousands of daisies are constantly in bloom, and such lovely pansies I never saw. A friend brought in some one day and says, "Let us count the varieties." There were fifty-two, all differing. Some of them were more than two inches in diameter. To note their different hues and markings has been quite a recreation. Well may I worship, adore and love the good Father who blesses His invalid children with such dainties!

That was a red-letter day to me when, less than two weeks ago, I could go to visit the flowers at their home. More than five months had passed since I had been out of doors. There had been weeks when I never expected to walk in my garden again, but I knew that awaiting me was the Paradise where flowers never fade, and the dwellers therein are never sick.

How glad I am that my garden is abundantly stocked with hardy bulbs and perennials which thrive and bloom with very little care. Snowdrops and golden jonquils, the blue ixia and yellow and white narcissus, contributed their charms to those of the gay tulips. And now the lemon lilies lead the van of illies, which will from hence till September in beautiful variety adorn the garden. The Hesperis, or Sweet Rocket, lift their phlox-like trusses in abundant luxuriance in the background, sowing themselves and growing without care. They are in shades of white, delicate and bright purple, and make beautiful bouquets which last a long time. In the evening they give forth their fragrance, hence their name.

The greatest attraction of my garden for a week has been the rhododendrons, with their huge clusters of purple flowers with a yellow, spotted stain on two petals. A thrifty clematis, full of buds and large, eight-petaled flowers, ranks next in beauty. A very deep rich purple one is also in bloom. Other are autumn bloomers. They have proved hardy during four winters.

Kind neighbors' hands have bedded out the begonias, fuchsias, abutilons, geraniums, etc., so that there will be no lack of beauty, although the annuals are wanting. The large bed of gladioli, the great clumps of montbretias and the dahlias, will furnish brightness and beauty for August and September, as will also the perennial phloxes.

Perhaps my sketch will influence some of its readers to stock liberally their gardens with hardy plants and bulbs, which require so little care.

Yarmouth, Me.

### NOT YET REVEALED.

BY MRS. S. ROSALIE HILL.

To-day the air grows tremulous with song of bird, A glory over all the landscape lies; And yet there steals to us this text: "Ere hath not heard."

Why should the cadence of such words arise? We see the golden-bearded lilies on the plain, With waving of tall grasses just between, While the gladioli-spikes light up with flowers aflame;

Just then these words drift in: "Ere hath not seen." "It seemeth strange," friend says, "one ever could believe

Anght lovelier than cool mosses wet with dew." Again there steals: "Neither can heart of man conceive"

The beauties of that land we hope to view. One day we stood 'mid splendor of an autumn wood, Soft, dreamy haze just clouding line of hills;

We, feeling sense of rapture, dimly understood, Time-beside lost the pain of earthly ills.

We questioned, could there be a land more fair than this? And yet: "The things the Father hath in store,"

The glories of that fadeless land of perfect bliss, We know await us on another shore.

Oh, what, then, mattereth the trials we've known here? The weary ways by which our feet have come?

Long-sundered ties cemented prove to us more dear; But best of all is this—the going home.

### SAVE ME FROM MYSELF.

BY MRS. HARRIET A. CHEEVER.

"Take heed to thyself that thou be not snared." The Book.

[Concluded.]

The Sunday before the Fourth, Rev. Isaac Strong preached from the words found in Deut. 12:30, and Deacon Perley Ashmore flushed perceptibly when the text was read: "Take heed to thyself that thou be not snared." He was not used to doing things as a dark ex-

ception he knew would be fatal followed as a rule, this upright, honest man. "I shall scarcely touch the stuff myself," he said mentally; but all the same the sermon with its text troubled him, for the minister supplemented the warning with the prayer he argued must arise from it: "Lord, save me from myself, that I be not snared!" The whole burden of the discourse was to the effect that men should pray to be delivered from themselves and the naturally evil inclinations of a desperately deceitful heart.

Sir Peter arrived in the city very fortunately the day before the Fourth, and spent the day by himself sight-seeing. In the afternoon Mr. Perley Ashmore sent a letter to Long Branch engaging a room for the day and ordering a dinner for three at four o'clock the next day; the dinner was to include all the delicacies of the season and the finest wines at hand. He then hastily wrote two notes, one to Mr. Nathan Appleton on a purely business matter, the other to a Mr. Philip Dinsmore, a gentleman of fashionable habits living up town, to whom Mr. Ashmore was indebted for several favors in business life, and at whose house he had dined on two occasions.

Mr. Dinsmore was an elderly man whose style of living was in accordance with that of Sir Peter Lyddington's, and having spent a great deal of time in England, Mr. Ashmore decided on dining the two gentlemen in company; and then he quieted, or attempted to quiet, his mind with the reflection that he would never give that kind of dinner again, never! So a note of invitation was written to Mr. Dinsmore, cordially asking him to dine with Mr. Ashmore and an English uncle at Long Branch the next day. Suitable explanations were made as to the lateness of the invitation, and the note dispatched forthwith.

Sir Peter accompanied his nephew home that night, and at the customary "tea" of a simply ordered household made himself very agreeable to the wife and little folks, who greeted him cordially. The next morning Perley Ashmore felt nervous and unhappy. He had not gone at all into details with his wife concerning the day's dinner. It would only trouble her, and he hoped some day, when matters were smoothly adjusted, the important contract compassed, and the serious license of the day lying in the background, to tell her all about it, and she would forget and forgive it; and then if only God would forget and forgive it, too!

Seized by a sudden wave of regret and apprehension, he fell upon his knees, and clasping his hands, in the face of the fault he still intended to pursue, he yet prayed with fervor, "Lord, save me from myself that I be not snared!" Then he arose, and a moment later greeted the lusty old gentleman, who bade him a hilarious good day, congratulated him on a bright, cool, nation's holiday, and in the same breath exclaimed—

"Zounds, sir! but I found an excellent sample of the ruddy at some of your great hotels yesterday. You're quite a people after all!"

At twelve o'clock Mr. Ashmore, in company with Sir Peter, took the boat for Long Branch, and the former gentleman was half disappointed and half relieved at finding Mr. Dinsmore was not on the boat as expected. But arrived at Long Branch, Mr. Ashmore saw Mr. Nathan Appleton quietly awaiting him. Mr. Appleton at once advanced with the air of an expected friend, the easy grace of the finished gentleman apparent in his fine bearing. Mr. Ashmore presented his uncle as in a dream, wondering by what fateful power of adverse happening this most unfortunate meeting had come about. He was vaguely speculating as to whether Mr. Appleton was likely to remain through the day, when his friend began thanking him in a low tone for the kindly invitation extended him to dine with him.

"My wife is away," he added, "and I was doubly grateful for your thoughtfulness, as it enabled me to decline other invitations I had delayed answering until the last moment, not daring to accept them. But," he added, "I knew how safe I should be with you, and obeyed your summons only too gladly," and the low voice was tender and confiding.

For a moment the puzzled maze of events still held Mr. Ashmore in perplexity; then the quick-witted man understood it all in a moment. He had sent the business note to Mr. Dinsmore, and in his haste had sent the note of invitation to Mr. Appleton, with this result. The perspiration started to his face as he realized the situation. What could he do?

On one hand a probable possession of fifteen thousand dollars at stake at one of the most critical periods of his business career. His reputation jeopardized, on the other hand, as a Christian and a sincere, reliable friend.

After the long sail in prospect his uncle would be eager for his dinner and his wine. His friend, in thankful confidence, relied on him to help him to the utmost in resisting his soul-destroying enemy. What could he do? He could not for a moment think of attempting to rid himself of the presence of the friend who in good faith had eagerly accepted what to his troubled eyes had been hailed as a providential invitation. To disappoint his uncle's expectations at dinner, would doubtless be to send unhesitatingly to the Iowa cousin, a well-to-do, grasping bachelor, the money which he, Perley Ashmore, had been trying to see his way clear to borrow or hire for the last month or more. In his perplexity he vented an irrepressible inward cry: "Good Lord, what shall I do?" On the instant his prayer of the morning recurred to him with terrible force: "O God, save me from myself, that I be not snared!" He remembered on the instant, also, the words of Mr. Appleton uttered only a few weeks before: "By the help of Almighty God, I will summon all my manhood to the struggle, and break

away from the toils that have bound me."

We sometimes pray without at all realizing how much of discipline our prayers call for. But a faithful, exacting God is prompt to hear and help even at great apparent cost to those who pray. One of our noted writers has said that sooner or later a crucial moment comes to show what manner of spirit we are of. As these recollections forced themselves on Mr. Ashmore's mind, he arose superior to the temptation which had assailed him. He gave one short, sharp sigh, and the inward conflict was ended.

"Yes," he said, decidedly, to himself, "I, too, will summon the Christian manhood within me, and break away from the evil I was about to allow."

One part of the sumptuous dinner ordered the day before was omitted, and Sir Peter Lyddington for once in his life, if never before, sat down to an elegant but strictly temperance holiday feast. He frowned rather than growled his dissatisfaction at the nature of the drinks offered, but Mr. Ashmore was only too thankful that his uncle's appreciation of the courtesy due a willow host was sufficiently strong to prevent his calling for extras on his own account.

The day with its unlooked-for experiences were away at last, and the next morning Sir Peter started for Iowa without so much as mentioning the matter of his wife's bequest. On leaving, he vouchsafed a characteristic observation: "Zounds, sir! but I expect a ruddy welcome from your Iowa cousin. Ten thousand pities you have never known him." But Perley Ashmore heard the remark without a pang of regret. The same day Mr. Ashmore received a beautifully worded letter from Mr. Appleton, again thanking him for the pleasure of the day before, and expressing the belief that the strong resolves of a few weeks before were slowly but surely strengthening.

Two weeks later, on returning home from business one afternoon, Mr. Ashmore found two letters lying upon the library table. The first one informed him that opportunities for forming the contract he desired would close the next day but one. Other parties had made proposals which would be accepted unless something more advantageous could be offered by himself. The matter had been kept open too long already; the transaction must be consummated within two days from date. Without a sigh Mr. Ashmore laid the letter down; he had concluded to neither borrow nor hire the money; other chances might offer in time to extend his business when he could do so more easily.

The second letter proved to be from Sir Peter Lyddington, and was written just as he was about leaving the country. In it the intemperate old gentleman confessed that he had been instructed by his deceased wife to visit America when convenient, to give her nephew in their homes, and to give her legacy to the one he liked best if possible, but to see well to it that it was bestowed upon the steadier and more temperate man of the two. In pursuance of her wishes, Mr. Perley Ashmore would find the money payable to his order by parties duly designated. True to his habitual style, the letter concluded with the familiar expression—

"Zounds, sir! but your cousin in Iowa is getting to be an unfortunate fellow at table! Ten million pities you don't know him, for in case you did, I might recommend your remonstrating with him a little concerning his too free use of the ruddy wine."

A few Sabbaths afterwards, Rev. Isaac Strong repeated his sermon from the text, "Take heed to thyself that thou be not snared." The sermon was delivered thus speedily a second time at the request of a member of the church. But no one but the minister suspected that the request came from a seemingly consistent and well-established Christian brother as Deacon Perley Ashmore.

"Such a double snare as I escaped!" exclaimed the repentant man when telling his wife the story.

### LINES.

BY A. S. THAYER.

[Suggested by the occurrence of the fifth anniversary of the dedication of the Broadway M. E. Church, Somerville, Mass.]

We love, in every time and place, To hallow these, Thy Lord, With contrite hearts to seek Thy face, And rest upon Thy word.

And when within Thine earthly courts We feel Thy presence near, Thy perfect love inspires our thoughts, And casts out every fear.

From out the world, its cares and toils, A rough and weary road, We seek the shelter of Thy house, The temple of our God.

And here we meet with one accord Upon this festival day, And note the fleeting years that pass, The mile-stones on our way.

As one by one they're gathered home, From out our little band, We sometimes lift our longing eyes Unto the heavenly land.

We miss the faces of our friends, So faithful, kind and true, And wait the parting of the veil That hides them from our view.

The brightness of the earth was dimmed With their departing sigh; Our treasures gone, our hearts aspire To joys that never die.

The cloud by day, the fire by night, Shall ever be our guide, Until we gain fair Canaan's shore, Across the swelling tide.

Without Thy benediction, Lord, Our labor is in vain; We trust Thee for the evening dew For the refreshing rain;

And for the sunshine of Thy love That doth so freely give; In joy or grief, in life or death, Only in Thee we live.

Somerville, June 14, 1887.

## The Little Folks.

### THE LITTLE GIRL OF THE FRESH AIR FUND.

'Twas little she knew of the sweet green grass, With its wonderful wealth of clover, Which, far outside of the city's walls, Was spreading the broad fields over. Yet blue her eyes as the summer skies, And as sunny her tangled hair As the golden sunshine ever sent To lie on the earth so fair.

What wonder she opened her blue eyes wide When she learned, one happy day, That she and many a child beside Were to travel far away

"To the fairy place where daisies grow, And the streets were soft and green, And her little heart overflowed for joy Of the glad things yet unseen."

Old Farmer Jones on the platform stood When the train came in at last, And the little "wait" who was sent to him He clasped in his strong arms fast. "For it's never a child nor a child have I," Said he to the agent then,

"And, just as true as the heavens are blue, I'll be good to this girl. Amen!" And he bore her home to the shady farm, And he "tured her out to grass," As he merrily said. And the sun and breeze Made free with the little lass,

And kissed her cheeks till they blushed as red As the reddest rose that grew, And innocent mischief peeped from out The once and eyes of blue.

"Dear friend," says a letter from Farmer Jones, "There's no two ways about it, This farm's got to wait for the wee gal's laugh."

An', in fact, can't thrive without it. Why, bless your soul! it would do ye good To watch the chick each day A-turnin' the old place upside down Along of her happy play.

An' me an' my wife we don't see how There's anything else to do But just hold on to the little gal, If it's all the same to you. An' I reckon the blessed child that lives With the angels in the skies Won't mind if the little one stays To wipe the tears from our eyes.

An' the mother this gal has lost will find My pet in the angel land, An' I make no doubt but they'll both be glad As they watch us, hand in hand. So now, whatever there is to do, Just write it far me to sign, And give us blessin' rest on the 'Fresh Air Fund'—

Your work as well as mine." —MARY D. BAINE, in *Harper's Young People*.

### THE TWO SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind his back, and another in front of him.

In the one behind him, he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them. In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, by his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other; "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is one of them."

And he pulled out a good deed, and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and—

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what his mistakes were in a sack, he should see them still. An angry reply was on his lips, when, happily, a third—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship or wings are to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see, I have no weight to drag me down backwards." —Independent.

### For Young and Old.

Bits of Fun.

—If there is any one who should be "rapped in slumber," it is the man who snores.

—Jenkins (examining a pedigree hang in Snobson's parlor): "So this is your family tree, is it? And what is that gap in the middle?" Snobson: "That, er—well, er—oh, that is the flood!"

—"Seems to me," said the colored philosopher, "dem patriarchs done gone lost all der memory. Abraham he forgot Isaac, Isaac he forgot Jacob, Jacob he forgot a lot mo'." "Pears like nobody remember nobody."

—"O, my friends, there are some spectacles that a person never forgets," said a lecturer, after giving a graphic description of a terrible accident that had been witnessed. "I'd like to know where they sell 'em," remarked an old lady in the audience who is always mislaying her glasses.

## TEMPERANCE.

Looking back upon a fifty years, I remember started with me. All of sober and industrious money now own their dead—Chas. M. Deed.

Dr. Jefferies, the Londonist in the Sydney New South Wales is the most degraded, which is characteristic of its strong the facilities of its mending legislation imposed.



**A GREAT NERVE REMEDY.**

**CONSULTATION FREE OF CHARGE  
WITH THE GREAT SPECIALIST  
IN NERVOUS DISEASES.**

8. TO remedy public confusion, we request you to:

N O remedy, within our recollection, has received such unqualified indorsement, both by physicians and the public, as that given to the really won-

derful remedy for nervous diseases, Dr. Greene's Nervura Nerve Tonic. On account of its marvelous curative effects in all cases of nervous affections, such as nervousness, weakness, nervous debility, exhausted nervous vitality, nervous prostration, sleeplessness, despondency, mental depression, neuralgia, nervous and sick headache, numbness, trembling, palpitation of the heart, hysteria, fits and similar diseases of the nervous system, it

has steadily grown in public favor until at the present day it stands indisputably at the head of all standard remedies. Ask any druggist what is the most popular and most highly praised medicine sold over his counters, and he will unhesitatingly tell you Dr. Greene's Nervura Nerve Tonic. Physicians acknowledge its great merit and remarkable virtues as they see its effects in restoring lost nerve force and power, and thereby re-establishing health.

and strength, in many cases of weakness and prostration, which they themselves have failed to cure. Invalids and sufferers from all kinds of nervous disorders have, by actual experience of its

**Great and Lasting Benefits,**

Come to recognize it as indeed the most wonderful medicine for the nerves ever discovered, and all such patients, after being restored to sound physical and nervous health and strength, recommended

A brother journalist, one of the most popular of our writers, speaks of it as a remedy of such extraordinary curative powers as amazed him, it having in a short time entirely restored him from a state of great nervous exhaustion and prostration. He is at present preparing an article upon this greatest of medicines, in order, as he says, that the public may more thoroughly know its value as a remedy in general diseases. He concludes it is the "King of

Two ladies in the car coming down town were eagerly discussing its merits, one declaring that she had been entirely restored by its use to health and strength from excessive irritability and nervous weakness, while the other had a friend who had been relieved of sleeplessness after long and weary months of restless, wakeful and unrefreshing nights.

who had been a martyr to exhausted nervous vitality, despondency and mental depression, he was loud in his praise of this noted remedy, ascribing all the credit of his

**Rapid and Remarkable Cure**

To Dr. Greene's Nervura Nerve Tonic.

So the story goes we heard it spoken of anon

all sides with a perfect unanimity of approbation being cured of neuralgia, pains in the back of the limbs; another having been entirely relieved of nervous and sick headache; here an astonishing cure of a case of paralysis after hope had been lost; there a case of palpitation of the heart almost instantly relieved and cured.

further upon its virtues. The afflicted may easily avail themselves of its use and receive its beneficial effects, as it is for sale at all druggists' at \$1 a bottle and no one need have the least hesitation about taking it, as it is purely vegetable, and may be given to children or taken by the most delicate invalid with perfect confidence and assurance of cure.

Another thing concerning this great medicine, and which, in our estimation, renders it of double value to the sick, is the fact that it is not a secret. It is

In regard to their health. This may be done personally or by letter, and the Doctor is pleased to talk with all who may desire consultation in regard to their cases, daily from 9 A. M. to 9 P. M., and on Sundays from 9 A. M. to 12 M. This gives thousands of people who do not desire, or cannot afford

Remember, in buying this remedy you are obtaining the original physician's prescription which has been used extensively and for years in his immense practice among nervous affections, and indorsed by Dr. J. C. Greene as curing more cases of disease than any other remedy without charge of any kind.

other known remedy. Patients who may desire to consult the D-ector before taking the medicine can do so, or at any time while using it. As we have said, it may be purchased at any drug store, or obtained at Dr. Greene's office, 34 Temple Place, Boston, Mass. For those who prefer, the remedy will be sent to any address on receipt of the price.

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### MANDRAKE COMPOUND

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It stimulates and quickens the action of the Liver, Kidneys, and Spleen, helps the Liver to separate the Bile from the Blood, and the Kidneys to separate the water from the blood, thus furnishing pure blood for the circulation, and detouring it to the surface.

It is remarkable for curing Liver and Kidney

complaints: Dyspepsia, Jaundice, Sourness of the Stomach, Inflammation of the Spleen, tightness about the heart, and palpitation; Pains in the side and chest, Headache, Lowness, Costiveness, Nausea, Dropsical Affections, Humors, Nervous and Rheumatic pains, and all diseases caused by a diseased Liver and impure blood. This Compound is purely Vegetable and safe. Mandrake, Compound. Manufactured by I. C. Ingalls, Melrose, Mass. Price \$1 dollar per bottle, 6 bottles for \$5.

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It cures dandruff and head-  
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your sickness, and will cure you with nature's medicines. He may be found at his office, No. 14 Chamber St., Boston Office hours, Tuesday, Wednesday, and Thursday, from 9 A. M. to 2 P. M.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, particularly along the right edge and bottom. The binding edge on the left is visible.



(Continued from Page 1.)  
average time of ocean trip, ten days. Do you say that is too short? It is infinitely better than not to make the trip at all, and a great deal can be seen that shall be inspiring held forever in thirty-six days. Many professional men are making just the trip we have suggested; and the men and women are rare who by wise planning cannot arrange for seeing so much of the Old World, its institutions and people.

But are you saying, "I want more than you have outlined; I must see Rome also?" "Hast thou appealed unto Caesar? Unto Caesar shalt thou go." The writer holds, in his pocket, tickets covering fare, rail and steamer, on circular trip from Antwerp to Rome and return, en route Switzerland, Paris to London, for \$73.15. Of course hotel accommodations must be added. It is not so expensive, however, on the Continent as at other points named. Indeed, Cook, of tourist party fame, sells hotel coupons to the best houses for \$2.15 per day. We expect to add Naples and Pompeii, also Vesuvius, to our Rome trip, and make this comfortably in twenty-five days. Rev. S. S. Matthews, of Boston, who is now making his third trip to Europe, arranges our itinerary with great wisdom and precision, holding an exact plan of our arrival and departure in each place we are to visit. If, now, our reader will utilize his mathematics again, he may know, in a close approximate total, what the tour of the Continent is to cost. T. Edward Bond, 200 Washington St., Boston, will, on application, furnish the exact figures of rail and steamer on any contemplated European trip.

But does my clerical brother, especially, say, "What of my church in my absence? They would not consent to let me go." How do you know? Talk with them frankly about it. Tell them what you would like to do; that you shall not go unless you can arrange the matter of supplies for Sabbath and work of the church generally, so that it shall not suffer. Drop this leave into the souls of the large-hearted men and women in your congregation, and, judging from a most happy experience, you shall soon hear some colossal men and women saying, "Our minister shall go to Europe." The writer thus tested Providence, and found on all sides powerful indications. Indeed, St. John's M. E. Church, Dover, N. H., by a unanimous vote as generous as it was hearty, made it possible not only for their pastor, but for his wife, to see the actual fulfillment of life's fondest dream. We believe the magnificent example of this church will be gladly imitated by others, as a suggestion; and because of it, there shall come to many a clergyman the joy in which we exult. The writer was able to publish the list of supplies for each Sabbath he was to be absent, and, happily, a different, strong man for each preaching service.

These are the main lines of our preparation for the much-coveted trip, and we review them with so much satisfaction that we are constrained to say gratefully, "The Lord was our helper." If the simple narration of these principal facts shall remove difficulties to any and intensify hope until they shall make answer to our inquiry, "Can I go to Europe?" with a glad "Yes," then we shall have received richest reward for penning these lines.

**INCIDENTAL.**  
We expect to see land to-morrow. Our voyage has been on a beautifully calm sea. Sea-sickness, of course, but you learn to beat it philosophically. It never kills. All theories about prevention are nonsense. Leave all prescribed nostrums at home. Take just a little luggage as possible. One suit with light overcoat, and heavy for the sea, is enough. Better be prepared to preach on call. The writer was conscripted for a service on the steamer with an hour's notice.

We have some seventy saloon passengers—nice people, mostly Scotch, and of course, as everywhere, most of the people are Methodists. Thrown thus together for ten days, we all enter at once upon most pleasant and helpful social relations. We are one family.

While I write, the piano echoes with song, the canaries hum above us answer with their most cheery and vehement response, children shout their gleeful joy, potted plants in great profusion charm with their tint of green and crimson blossom, the sun comes in to kiss us all into buoyancy, and thus we speed on full of gladness and enthusiastic anticipation.

This is our first glad word, tossed over the blue waves, to native land, home, and friends everywhere. May our next word be equally jubilant!

On the Sea, May 31, 1887.

### The Week.

**AT HOME.**  
—The graduates of the Harvard Annex numbered six.  
—A labor riot in Rochester, N. Y., was quelled by the police with their revolvers.

—It is stated that Father McGlynn has been ex-communicated, and will become a Knight of Labor, devoting himself to the work of building up that organization and of disseminating Mr. George's last theories.

—The private papers of the late Judge Cochrane of Atlanta, Ga., valued at about \$500,000, including his will, are missing. The judge was attorney for the Pullman Car Company.

—Four hundred homoeopathic physicians attended the forty-fourth session of the American Institute of Homoeopathy at Saratoga last week.

—Collector Magone has decided that the eighteen French silk weavers, who arrived June 19 under contract to work for a Jersey City party, must return to France.

—The town of Marshall, Wis., was destroyed by fire on the 27th. Loss, nearly \$50,000.

—The American National Telephone Company has begun to issue licenses for service under the Santa patents.

—Philadelphia has decided not to have an elevated railroad this year.

—Eight persons were killed by a tornado in Long View, Texas, on the night of the 26th ult.

—A new constitution has been adopted by the Knights of Labor, introducing many important changes, among others, the formation of national trade assemblies and the empowering of the general executive board to settle strikes.

—Fire destroyed 100 buildings in Hurley, Wis., on the 28th.

—Ex-Gov. Morrill of Maine had a stroke of paralysis last week, and at last accounts was near his end.

—The Maine State authorities are trying to put a stop to the traffic in liquors in imported packages.

—U. S. Minister Phelps received the degree of LL. D. from the University of Vermont.

—Cyrus W. Field is reported to have been nearly bankrupted by the recent flurry in Wall Street.

—The investigation into the department of Charities and Correction in New York revealed a shameful condition of affairs.

—The reorganization of the Internal Revenue Service went into effect July 1.

—Jacob Sharp, the principal actor in the bribery of New York aldermen in connection with the Broadway Surface Railway, was found guilty, on the 29th ult., and remanded for sentence.

—The customs receipts for the past fiscal year, were \$218,000,000, an amount exceeded only once in the history of the country—in 1882. The Internal Revenue receipts were about \$18,000,000, about two millions more than for the previous year. The Treasury surplus is less than half what it was a year ago.

—Jay Gould has secured the control of the Baltimore and Ohio Telegraph Company.

—Mr. A. A. Talmage, general manager of the Wabash system of railroads, died last week.

—The New Hampshire Senate has passed the bill to regulate the hours of labor of women and children in manufacturing establishments.

—The Clapp Memorial Library Building at Belcherston was dedicated on the 30th ult. Dr. R. S. Storrs gave the address.

—Several localities in New Hampshire and Vermont were shaken by an earthquake on the 30th ult.

—The accounts of Levi Bacon, late financial clerk of the Interior department, are short by a deficiency of over \$28,000.

—Women are reported to make the best averages in the civil service examinations for promotion in the war department.

—The total gold and silver coinage of the United States for the past year was \$4,337,502.

—A terrible drought prevails in Illinois and Wisconsin.

—The immigration at Castle Garden from Jan. 1 to July 1 was 212,555—an increase of 63,948 over the number for the same period in 1886.

—Hon. Blon Bradbury, a prominent citizen of Maine, died July 1, at Portland.

—Mr. W. K. Vanderbilt and his family sailed, on the 2d, from New York in their steam yacht "Alva" for a voyage around the world.

—The two thousand employees of the Reading Iron Works have struck work, and the proprietors have decided to close down all the establishments. Two thousand weavers in the Harmony Mills, Cohoes, N. Y., have struck because they were required to clean the floor under the looms twice a year; this throws about four or five thousand operatives out of work.

—There was a decrease of \$16,852,725.17 in the public debt for June. The treasury statement for July 1 gives the net amount of the public debt as \$1,279,428,737—a decrease of \$109,707,646 for the fiscal year just ended.

**ABROAD.**  
—The forthcoming marriage of the Emperor of China is officially announced. His wife has been selected. The festivities will cost \$1,000,000. Numerous changes are expected in the imperial government.

—Canon Hale declines the bishopric of Nova Scotia.

(Continued from Page 5.)  
should be multiplied all over the country.

**MONTPELIER DISTRICT.**  
The District Preachers' Meeting was held at West Randolph last Tuesday and Wednesday. No one assigned work Tuesday afternoon was present, and some of them sent no word explaining their absence. The association instructed the committee on next meeting not to assign work to any person who does not pledge himself in advance to furnish a paper. But some of those who were absent without explanation or apology last week had pledged themselves to be there, and to take the work assigned them. Promises seem to mean but little to some men who mean to be good. Papers not prepared for the occasion, but which happened to be in the possession of some of the brethren, were read Tuesday; and Wednesday all the brethren down in the programme were present but one. The papers were of a high order of merit, and the day was a profitable one. Bro. C. H. Farnsworth, of Plainfield, preached on Tuesday evening, and Bro. J. O. Sherburn, of Montpelier, Wednesday evening. They were both able sermons, and were greatly enjoyed by the congregations. Wednesday evening is the time for the weekly prayer-meeting of all the churches in the place; and they all adjourned to our church, giving Bro. Sherburn a fine audience.

H. A. S.

**SPRINGFIELD DISTRICT (Vt.) PREACHERS' MEETING.**  
The Preachers' Association of Springfield District held its first meeting for the Conference year at Proctorsville, beginning Tuesday afternoon, June 21, and closing Wednesday evening.

R. Morgan, the efficient presiding elder of the district and president of the Association, occupied the chair at the opening session, while A. L. Cooper, of Springfield, and Church Tabor, of Mechanicsville, presided at subsequent sessions. The literary work embraced essays on the following topics, with the usual discussions of the subjects treated: "Should the Time Limit of the Methodist Pastorate be Removed?" by F. W. Lewis, of Weston.

"Modifications of Methodism as a System," papers by R. Morgan and also by H. F. Forrest, pastor of the church

where the meeting was held. "What can we do to Check the Growing Skepticism of the Age?" by R. L. Bruce, of White River Junction; and "The Distinction between Regeneration and Entire Sanctification," by A. L. Cooper. Miss Virginia Forrest gave "A Biographical Sketch" of Miss Mary Lyon, founder of Mt. Holyoke Seminary—an interesting paper, for which the thanks of the Association were unanimously tendered Miss Forrest.

Tuesday evening, Bro. R. L. Bruce preached, from Matt. 2: 2, a sermon evincing careful preparation, and an intelligent and hopeful view of the outlook for the Redeemer's kingdom. He was assisted in the service by C. M. Carpenter, of Hartland. Wednesday evening an earnest, practical sermon was preached by W. I. Todd, of Belvidere Falls, from Isa. 48: 18, C. H. Walter, of Brownsville, and E. E. Reynolds, of Ludlow, assisting.

The weather was quite rainy throughout the meeting, doubtless reducing the attendance, but the meeting was spirited, interesting, and, we trust, profitable in spite of this fact.

W. I. Todd and R. L. Bruce, with the presiding elder, were made committee on programme for the year. F. W. Lewis was elected treasurer, and authorized to make any assessments necessary to meet the expenses of the Association.

F. W. LEWIS, Sec.

**LETTER FROM MIDDLETOWN.**  
"Juno! Dear Juno! Now God be praised for June!"  
Lowell puts an ecstatic gurgle into the throat of some Cambridge bobolink. May, he tells us, "is a pious fraud of the almanac," and "July breathes hot," as all can testify who feel this morning's breath. "But June is full of invitations sweet—to leisurely delights and sauntering thoughts." Among all the invitations of this perfect month few are more delightful than that which the dear Alma Mater sends out to her sons to come back to the old homestead and look in on the well-remembered life. Obedient to the call, a large number of the family were back to saunter under the elms (if not the willows) and about the shaded walks of the college. I think the number was much larger than usual, owing, no doubt in part, to the fact that one of the college fraternities held this year its fiftieth anniversary, of which I will tell you before I get through.

Maybe another reason helped to increase the number; that is that I will at once speak that the matter of removing the president would come before the Board of Trustees for action. It did, and, after long and careful and kind deliberation, Dr. Beach was asked to resign; and when he declined to resign, the presidency was declared vacant.

Many things worked together to bring about this result. A long-existent dissatisfaction among the undergraduates with the methods of discipline used by the president, and his ideas of college life in general—a dissatisfaction running back over a number of classes; a lack of harmony between the president and the faculty in the work of the institution; a growing feeling among the alumni that with all his great ability the president was with temperament and habit wanting in that tact which is so necessary to the management of the varied men and interests which come under a college president's care—these, with other reasons, led the trustees to an action which the great majority of the friends of the college believe to be as wise as in spirit it was kind.

The vote of the alumni, taken at the business meeting, and sent to the trustees last in session, will put the feeling well. It was this:—

"The Alumni Association of the Wesleyan University respectfully represent to the Board of Trustees of the University that while we recognize the sterling worth and earnest purpose of the present head of the University, and his devotion to its interests, we are constrained by our loyalty to the college to request the removal of the president."

A statement of reasons was purposely omitted in order to avoid irritation. This memorial was passed by a rising vote of one hundred to one.

Dr. Beach bore the action of the authorities with dignity, and was treated with respect. The movement was a painful one, but almost all felt better when it was accomplished. Prof. Van Vleck was made acting president, and a committee was appointed to take the matter of a successor into consideration. This was the chief work of the trustees.

You do not care to have me tell you about the Glee Club concert which was excellent, or the base ball game in which the alumni were beaten as usual by the undergraduates, or the class reunions, or even the Sunday sermons—a strong Baccalaureate by Dr. Beach and a fine discourse by Bishop Hendrix of the Church South (an alumnus of 20 years' standing)—when there is the masterly address of Bishop Foss to write about. The occasion was the fiftieth anniversary of the Eclectic Faculty, the oldest of the college Greek letter societies. These societies have a great deal to do with the life of the college. They meet every week and form wholesome centres of moral and literary and social power in the working of the institution. Mr. Olin, the president of the evening, alluded to this in his address, and Bishop Foss, speaking from experience as president of the college, emphasized it when he spoke, saying that he believed all of the societies were helpers in all that was good in the college life.

Now of the oration. It was on the "Man for the Crisis." He reviewed the present condition of our nation, giving vividly that which Dr. Strong gives prosaically in "Our Country." He touched on our perils and our wonderful opportunities, and said that for this crisis we needed men trained in head and heart and conscience and godly character. We should have professors

of theology, in its broadest sense, of applied Christianity and the like, in all our colleges. But words will not fitly describe the effect of his utterance, for he exercised that spell which is peculiar to him, of moving the conscience and arousing the will to nobler resolution. For these exercises and for the Commencement the spacious and elegant new church was used. The structure is one of striking proportions and excellent adaptations to ordinary church work and special festivals.

Now, to close, let me say that the Commencement dinner was a great occasion. The tables were spread in the upper chapel. The seats were crowded with alumni and ladies and guests. The Governor of Connecticut was present, wearing his new doctorate gracefully. Dr. Beach opened the post-prandial exercises pleasantly, announcing the following hymn, which all joined heartily in singing. With it I will close the letter, just mentioning in closing that the degree of LL. D. was conferred on our neighbor in this city, Henry O. Marcy, A. M., M. D.

"Wisdom ascribe, and might, and praise,  
To God, who lengthens out our days;  
Who spares us yet another year,  
And makes us see His goodness here;  
O may we all the time redeem,  
And henceforth live and die to Him!"

"Merciful God, how shall we raise  
Our hearts to pay Thee all Thy praise?  
Our hearts shall beat for Thee alone;  
Our lives shall make Thy goodness known;  
Our souls and bodies shall be Thine,  
A living sacrifice divine."

St. Botolph.

**Church Register.**  
**HERALD CALENDAR.**

Holiness Camp-meeting, at Camp Beulah, near Fall River, July 11-18.  
New England Chautauque S. S. Assembly, at Lakeview, S. Framingham, Mass. July 12-20.  
Boston District Camp-meeting, at Lakeview, July 26-Aug. 1.  
Northern N. E. S. S. Assembly and Chautauque Union, at Fryeburg, Me. July 27-Aug. 3.  
S. S. Children's day, on Tarnmouth camp-ground, July 28.  
Yarmouth Camp-meeting, Aug. 1-8.  
Martha's Vineyard Camp-meeting, Aug. 7-15.  
Portland Dis. Camp-meeting, in Royalsburg, Aug. 8-15.  
Hodgdon Camp-meeting begins, Aug. 15.  
Winthrop Camp-meeting, at Weirs, N. H., Aug. 15-20.  
S. S. Assembly, Heddin Camp-ground, Castine Camp-meeting, Aug. 15-20.  
Hamilton Camp-meeting, Aug. 15-23.  
Salvation Army Camp-meeting, at Richmond, Aug. 15-23.  
Ken. Val. Camp-meeting, at Richmond, Aug. 15-23.  
Wellington Camp-meeting, Aug. 22-27.  
Northport Camp-meeting, Aug. 22-27.  
Sterling Junction Camp-meeting, Aug. 22-27.  
Piscataquis Valley Camp-meeting, at Foxcroft, Me., Aug. 22-Sept. 2.  
National Holiness Camp-meeting, at Heddin Camp-ground, Aug. 22-Sept. 2.  
Rock Dis. Camp-meeting, Noble's, Aug. 22-Sept. 2.  
White Mountain Camp-meeting, at Groveton, Sept. 5-10.

**OLD ORCHARD MEETINGS FOR 1887.**  
Salvation Army, Old Orchard, July 20-28.  
Holiness Meeting, Old Orchard, July 31-Aug. 9.  
Fellowship of Christian Holiness, at Old Orchard, Aug. 9-15.  
Portland Dis. Camp-meeting, Old Orchard, Aug. 15-20.  
New England Royal Templars of Temperance, at Old Orchard, Aug. 22-29.

**QUARTERLY MEETINGS.**  
NORTH BOSTON DISTRICT—SECOND QUARTER, JULY.  
6, Lowell, Central Ch.; 18, Rockbottom; 7, Worthen St.; 20, Maynard; 10, St. Paul; 21, Sudbury; 10, p. m., Chelmsford; 23, 24, Clinton; 10, eve, Grantville; 24, eve, Oakdale; 18, Lowell, Highlands; 30, 31, Athol; 10, Fitchburg; 20, Somerville; 17, West; 21, eve, Phillipston; (Resumed next week.)  
Cambridgeport, Mass. GEO. S. CHADBOURNE.

**NORTH BOSTON DISTRICT—SECOND QUARTER, JULY.**  
11, Brayton Ch.; 20, Fourth St.; 12, Park St.; 21, County St.; 13, Park Ch.; 23, 24, Long Plains; 17, South Somerset; 24, Acushnet, eve; 17, p. m., North Ch.; 25, Central; 18, Pleasant St.; 28, S. S. As. Y. Camp-ground; (Resumed next week.)  
Fall River, Mass. C. W. GALLAGHER.

**NOTICE.**—The N. E. Branch of the Woman's Foreign Missionary Society will hold a Quarterly Meeting, at Ashbury Grove, Hamilton, Wednesday, July 13. Trains leave Boston at 7.30 and 10 a. m.; returning at 5.15, 6.05, and 6.30 p. m. Fare for the round trip, \$1.00. At all stations on the Eastern R. R. fares will be at reduced rates. In all cases ask for CAMP-MEETING tickets.

The afternoon session furnishes a rare opportunity to hear two of the most successful missionaries employed by this Society. Miss Isabella Thoburn was the first lady sent out in 1860, and Miss Phoebe Howe, one of the earliest Eurasian converts, both of whom will give an address. It is hoped a large number of ladies will avail themselves of the privilege of attending this meeting.

Ladies will provide their own lunch, but will be entertained and furnished with tea and coffee at the Mt. Belington tent.

C. A. RICHARDSON, Rec. Secy.

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**TOOTH POWDER.**  
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**NOTICE.**  
Parties within a reasonable distance of Hampton, N. H., who may have a lot of second-hand furniture, or who may have a country property, and are willing to sell them cheap, are invited to correspond with E. SCOTT, of said Hampton for further particulars.

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All letters and telegrams for particulars regarding rooms and prices will be promptly attended to. Special rates to large parties or families for the months of July and August.

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**Emancipation Day is a**  
zil. In 1871 an act was passed giving freedom to all children thereafter to be born of slaves. In 1885, another statute was passed giving every slave who had attained to the age of twenty-one years the right to purchase his freedom. In 1886, another statute was passed giving every slave who had attained to the age of twenty-one years the right to purchase his freedom. In 1887, another statute was passed giving every slave who had attained to the age of twenty-one years the right to purchase his freedom.

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